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Tahrik-i-jadid

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Editor : Naseem Saifi

Rabwah

HIJRAT, 1360 MAY, 1981

Hazrat Maulana Nurud Deen, the First Successor of the Founder of the Ahmadiyya Jamaat. He was elected to his holy office on the 27th of May 1908 and very great credit goes to him for the firm establishment of the Jamaat on the right lines.

حضرت مولانا نورالدین صاحب جو حضرت بانیٔ سلسلہ عالیہ احمدیہ کے
پہلے جانشین تھے۔ آپ کے دورِ نیابت میں جماعت صحیح بنیادوں پر مستحکم ہو گئی

بسم اللہ الرحمن الرحیم

Monthly

Tahrik-i-Jadid

Rabwah

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May, 1981

Editor
NASEEM SAIFI

MALFOOZAT

BOTH THE SIDES

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An article was read to him. It condemned tobacco (smoking) to such an extent that it opined all the diseases to be the result of smoking. On hearing this article, he said :

This is the difference between the word of God and the word of the human beings. Whereas God has mentioned the evils of drinking (alcohol) He has also made mention of the good that it does. He has forbidden it by saying that people should not take it because its harm is more than its benefit. The fact is that there is nothing which can be said to be having no good point at all. But that is how the human word is (that is, if they talk of evil, they go to the extreme and vice versa). This article talks of the evils of the tobacco, and not a single good point has been mentioned.

Although the Shariat does not say anything about the tobacco, I take it to be undesirable and I am quite sure that if it had been there in the times of the Holy Prophet, sallallho alaihi wa sallam, he would have never used it nor he would have ever suggested it to his companions rather he would have prohibited it.

(Malfoozat Vol. VI, p. 51)

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KHUTBAS–

We hold fast to Deen-i-Haq

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No fear or favour can make us deviate

God being with us, none can do us harm

Addressing the Friday Gathering on the 10th of April at the Masjid Aqsa, Rabwah, Hazrat Imam Jamaat Ahmadiyya said: "We hold fast to the Deen-i-Haq and there is none who can make us deviate from it, whether through fear or favour. None can stop us from praying five daily prayers, nor can we be told not to fast or observe other rituals of Islam."

Huzur further remarked that the Holy Quran says :

ان الدین عنداللہ الاسلام (3 : 20)

and that definitely means that there is no Deen other (acceptable to God) than Islam. This is pure Deen and excellence and the grandeur of this Deen and the Holy Quran is far greater than the greatness of the whole world. No favour and no fear can snatch this faith of ours. Of course Huzur told the Gathering that none could stick to this path by himself ; it is only God whose help can let a person hold fast to this Deen. As for us, he said, we are of lesser value than the particle of sand that sticks to the sole of the shoe but if God's help is available to us, nobody, not even the whole world, can hurt us. He prayed to God that He may enable all of us to understand the significance of :

ان الدین عنداللہ الاسلام (3 : 20)

He also recited verses 12-14 of Sura Zumar :

and said "God has addressed the Holy Prophet and through him he has commanded every follower of the Holy Prophet to say that he worships Allah and does so in a way that nobody else takes the place of God in his mind. One has to follow the footsteps of the Holy Prophet and thus develop the talents that God has granted him, to the fullest.

In these verses, he said, God tells us that we should understand it well that he who leaves the path of Deen-i-Haq adopts the way that does not lead to God, and he will therefore have to undergo punishment. God also admonishes here, that the man (he who accepts the Holy Prophet) should make up his mind that nothing in the world—no power however great—would mislead him.

God says in the Holy Quran :

الیوم اکملت لکم دینکم (5 : 4)

that the Deen has been perfected not to put the people to difficulties rather it is meant to provide ease for the people and to shower the blessings of God on them in their fullness.

Huzur said, Holy Prophet has been made to say that as for himself he fears that if he deviated from this path he would have to witness punishment. The Holy Prophet says :

"as for you. I cannot take the responsibility of your faith ; you may believe whatever you like."

Huzur further remarked that there is only one Deen now and that Deen has been named Islam. There can simply be no guidance outside this Deen.

He prayed that God may grant us the understanding of this Deen and He may also make us realise the significance of this noble religion.

We have to rescue the world

It is speedily heading towards destruction

God's grace and help needed to accomplish this task

On the 20th March, 1981, Hazrat Imam Jamaat Ahmadiyya, reminded the members of the Jamaat, that it was their duty to rescue the world from the destruction towards which it was speedily moving. Huzur was addressing the Friday Gathering at the Masjid Aqsa.

The task that has been assigned to us, he said, is so great that unless the Grace of God helps us we cannot accomplish it.

Huzur said "The Holy Quran has given us the following hints to attract the Mercy of Allah the Almighty. One, the man must try all he can to purify himself, for, God likes and loves purity. That being the case either he should not commit

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sins—the sins take the man away from God—or if he commits the sins, he should strive hard to attract the mercy of God which may efface them. Two, we should act in full accordance with the teachings of God and make our actions beautiful, so that the Light of the Heavens and the Earth may begin to like them. These two points can be deduced from verses 26, 27 of Sura Ash-Shoara :

The first of these two verses points to the fact that human beings are not innocent like the angels (the angels do only what they are told to do) ; they are apt to sin and make mistakes. In fact God has opened both the ways for them (human beings) ; he can commit sin if he likes and he can do good if he chooses to do so. Of course when sin is committed, one has to ask God for His forgiveness ; that effaces his sin and makes him like a person without blemish.

The other point to which these verses draw our attention is that there are some who are full of faith and do appropsiate deeds and yet they think that all this can be of no avail without the grace and mercy of God. They pray to God : Our actions are worthless and the worms of evil are eating them up ; do kill these worms. We do not know if any of the things that we do can be called good—and how far it is good. You are the one who listens to the supplications. We do not think our actions alone can be enough for us. Do accept them for what they are.

It is this kind of attitude that purifies the man and gets his actions accepted by God and in fact adds to the goodness and increases the reward. Of course, those who are deserving of punishment, no increase will be made in their punishment.

Huzur exhorted the Jamaat to do good deeds and yet pray to God fervently for their acceptance and for increase that is granted by God. They should always remember that it is not enough to do the kind of things that are acceptable to God ; they must attract the mercy of God so that increase is made for them and they get more than what they deserve.

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He told the Gathering that the world was hastily advancing towards destruction. He cited the instance of the strikes that are so oft-repeated things in the Western world. They do no good to anyone ; rather they lead to ruination.

In the end he advised the Jamaat to tread the path of righteousness, do good deeds and make themselves deserving of increases from God. That and that alone, he said, could make the members of the Jamaat accomplish the task that has been assigned to them. He also asked the Jamaat to pray for his health so that he may be able to carry on his work more vigorously than he was doing at present.

FOREIGN DELEGATES

The Majlis-i-Mushawarat was attended by the following foreign delegates who represented their respective countries.

1. Mr. Abid Haneef, United States of America
2. Mr. Mohi Deen Shah, Indonesia
3. Maulvi Mohammad Sahib Bangla Desh
4. Mirza Mohammad Idrees, Indonesia
5. Mr. Mubarak Ahmad, Malaysia

The Majlis is conducted in Urdu language and therefore arrangement was made for Mr. Abid Haneef to interpret for him in English language. All the other foreign delegates could understand Urdu

Sahibzada Mirza Mubarak Ahmad

Sahibzada Mirza Mubarak Ahmad who is currently on a tour of the Far East is the grandson of the Founder of Ahmadiyya Jamaat, Hazrat Mirza Ghulam Ahmad. Having completed his studies in Arabic and English he dedicated his life for the service of Islam at the instance of his revered father, Hazrat Mirza Bashirud Din Mahmud Ahmad, Second Successor and has since served the Community in various capacities. At present he directs the affairs of the Tahrik-i-Jadid, Anjuman Ahmadiyya (Pakistan) of which he is the Chief Director, and in this capacity of his he has visited almost all the continents on in pection tours of the Ahmadiyya Missions.

He very strongly believes that the future of mankind lies in mutual respect and freedom of conscience. The problems of the world can be solved through guidance from the Creator of the Universe and that guidance is to be met with in the noble religion of Islam, he advocates.

He keeps a keen eye on the upbringing of the children and the youth who, he thinks, can make or mar what lies ahead. He is very much convinced that if the youth of to-day are put on the right lines, tomorrow of mankind will be happier and more prosperous. A number of his speeches on this topic have been published and widely circulated.

As an administrator, Sahibzada Mirza Mubarak Ahmad is kind, courteous and generous; being a good mixer he is very affable and that keeps the willingness and efficiency of his colleagues at a high pitch.

As for the sports, he was a good player of hockey in his earlier days. Now his pastime is hunting and he is a good shot at that.

He is 67.

Hazrat Mirza Mubarak Ahmad

Vakil Aala and Vakilut Tabshir

ON TOUR

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Hazrat Sahibzada Mirza Mubarak Ahmad, Vakil-Aala and Vakilut Tabshir has left on tour of the Eastern Countries. He is accompanied by Begum Sahiba The tour is expected to last for almost two months.

Friend are requested to pray to God that He may keep Sahibzada Sahib in good health and enable him to carry on this tour with glaring success. May Allah bless his efforts and produce the results that may attract His pleasure and Grace.

The tour has been taken in the interest of the noble religion to God and we pray that He may make it a cause of the spread of Islam and the betterment and prosperity of the Muslims. May Allah the Almighty make it a milestone in the onward march of Islam for world supremacy.

Amen.

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Hazrat Maulana Nurud Deen

HAZRAT Maulana Nurud Deen, was not only a very great learned man, his spiritual status because of the purity of his heart and everpre paredness for sacrifices in the way of God, was also very high. The Founder of the Jamaat was very much conscious of this fact and he has made mention of it in his books We quote two passages to the effect. Hazrat Maulana Nurud Deen became the first successor of the Founder of the Jamaat through unanimous vote of those who were present at Qadian at the time of the Janaza of the Founder. He passed away in 1914. Hazrat Mirza Bashir ud Din Mahmud Ahmad was elected to the office of Succesiorship on the demise of Hazrat Maulana Nurud Deen.

The Holy Founder of the Ahmadiyya Jamaat says : I cannot restrain myself from thanking God and expressing this fact that the grace of God the Almighty has not left me alone. Those who join this Jameat that has been established by God and closely related to me like brothers are wonderfully loving and sincere. It is in no way due to my efforts ; it is all the grace of God that these sincere sculs which are full of truth have been given to me. First and foremost should I like to mention a spiritual brother of mine whose name is Nurud Deen—just like the light of sincerity that he possesses. I look at his sacrifices that he makes for the supremacy of Islam, with a covetous heart and wish that I too had been able to make these sacrifices. The zeal with which his heart is filled to the brim for the support of Islam brings to my mind the Power of God which draws His servants to Himself. He (Maulvi Nurud Deen) is ever prepared to help the religion of God and obey God and His Messenger, with all that he possesses. I say it on the authority of my experience ; it is not just a conjecture, that what to talk of his wealth he is even prepared to sacrifice his life and his honour for me. Had I permitted him to do so, he would have really sacrificed everything and joined me here physically and he is already with me in his spiritual association.

(Fath-i-Islam p-35)

He also says : "Maulvi Hakeem Nurud Deen, because of his sincerity, love, sacrifice and bravery for the sake of God the Almighty, generosity and sympathy for Islam, is a wonderful person. I have seen a lot of people who have enough but give a little for the sake of God, but Maulvi Sahib is unique in spending all that he has, for the sake of God and keeping himself hungry and thirsty and storing nothing for himself. Those who are close to him also have the same quality. Maulvi Sahib has so far given me three thousand rupees to be spent in the way of God. The way his donations have helped me is matchless. It is true that this way of his (making so much of sacrifice for the sake of God) is considered to be contrary to the worldly ways but he who expresses his faith in the Existence of God and taking Islam to be the true religion originated from God the Almighty and also by recognising the Imam of the Age makes sacrifices for the sake of God and for the sake of God and for the Holy Prophet Mohammad sallallaho alaihi wa sallam, and to show his love for the Holy Quran and to spread Islam

(Continued on page 7)

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MESSAGES

"THE MINARET" is a quarterly Journal of the Ahmadiyya Movement published from Calicut, Kerala, India. It started its publication in 1970, and in 1980 it has published for 10 years regularly without delaying or missing any issue.

On the completion of ten years of its life, it received Messages of appreciation from Hazrat Imam Jamaat Ahmadiyya and the Vakil-i-Aala/ Vakilut Tabshir. We reproduce both the messages.

MESSAGE FROM HUZUR

Dear Mr. M. Ali Koya,

Assalamo alaikum

I am pleased to know that your English Journal 'MINARET QUARTERLY' has completed a decade of publication, May Allah guide and help you to convey the message of Ahmadiyyat in the right spirit, with zeal and devotion. May He grant the Journal a big circulation and great progress. May He enable you to make the Journal interesting and attractive. May He be with you. Ameen.

Mirza Nasir Ahmad

MESSAGE FROM VAKIL-I-AALA AND VAKILUT TABSHIR

Dear Mr. Editor

It gives me very great pleasure to note that the Minaret has completed the first decade of its life. I have always taken keen interest in it and can say with full confidence that this Magazine has very appropriately fulfilled a great need by the presentation of enlightened articles. It has also kept the Jamaat well informed of the ever increasing pace of the activities.

Please accept my hearty congratulations on this auspicious occasion and rest assured that my prayers are always with you.

May Allah the Almighty guide, and guard you and be your Helper in all your righteous endeavours and enable you to serve His religion to the best of your abilities. Ameen.

Mirza Mubarak Ahmad

The Editorial Staff of the Tahrik-i-Jadid also sends its felicitations and wishes the Minaret Godsfeed.

—Editor

(Continued from page 6)

in all the parts of the world, he is well appreciated by God. God says (in the Holy Quran):

لن تنالو البر (3 : 93)

Only such people as sacrifice all that they have, for the sake of God, can be said to be loving Him. Day and night their only worry is as to how they would attain to the pleasure of God. They have given everything to God and yet they are worried that they are unable to do anything worthwhile. Those who love that Pure One are the very people who go to the next world as pure and pious.

May God grant more people of this type to the Umma.

How good it would have been if everybody in the Umma had been Nurud Deen. No doubt, it would have been so, if every heart had been filled with the light of certainty.

(Nishaan-i-Aasmani p. 47)

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Twentythird of March

Addressing a huge Gathering at the Masjid Mubarak on the 23rd of March, Sahibzada Mirza Tahir Ahmad, President of the Majlis Ansarullah (Central) remarked that the aim of the advent of the Founder of the Ahmadiyya Jamaat was to acquaint the world with the most beautiful teachings of the Holy Quran. That being the case, his love for the Holy Quran was unique.

The people had gathered there to observe the Day of the Founder of the Ahmadiyya Jamaat. The Jamaat was founded 92 years ago in 1889 when the Founder of the Jamaat initiated the people into his followership, for the first time.

Sahibzada Mirza Tahir Ahmad, cited the instances of the kind and courteous treatment of the Fonnder with his followers as well as those who did not join him. "He loved everybody" he said, "but the greatest love that he had was for the Holy Quran. This love of his surpassed love for everything else. He was very kind to the children and he loved his son Mirza Mubarak Ahmad very much but when even unintentionally the Holy Quran fell down to the ground from this son of his, he (the founder) gave him a strong slap on the face ; this was all due to his love and deep respect for the Holy Quran."

Sahibzada Sahib also quoted some instances of his kindness to followers who used to be his guests. Said he, "He would look after them personally and provide them all their needs. Some times late at night he would get up and go round to see that all his guests were comfortable in their beds.

Sahibzada Sahib also cited the instance of Mian Nizam Din. Mian Nizam Din was sitting by the side of the Founder of the Ahmadiyya Jamaat. Others came to sit with him and the Mian had to be vacating his place for them. So much so that within a short time Mian was sitting at the far end. Food was then brought The Founder of the Jamaat took his plate and called Mian Nizamud Din to come and join him ; it was a matter of surprise for everybody. Since Mian was a poor fellow, Huzur did not like that he should be pushed back and therefore he gave him unique honour of calling him to eat with him.

The other speakers on this occasion were Maulana Ghulam Bari Saif, Mohammad Jalal Shams and Sufi Basharatur Rahman.

Open City

Hazrat Imam Jamaat Ahmadiyya while addressing the delegates of the Majlis-i-Mushawarat said, "People have been accusing Rabwah of not being an open city. I have thought over it and I agree with them that it really has not been an open city. It is because the Ahmadis have not

been inviting (or bringing) the non-Ahmadis to visit Rabwah. If thousands of non-Ahmadis come here to visit Rabwah it will automatically become an open city Those who come here to visit this city, meet the Ulema, observe the serene and religious life of the people living here, and take note of the etiquette of the mosques being observed, are highly impressed That being the case it is of vital importance that a large number of non-Ahmadis be brought to Rabwah and that will make this place an Open City. I demand that Rabwah should be made an "Open City."

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31 Kilometer Cycle Race

The Maj'is Khuddamul Ahmadiyya, Rabwah arranged a cycle race on the 27th of February. The distance to be covered was 20 miles i.e. 31 Kilometer. The contestants left Rabwah at 6.30 a.m. The race was won by Mr. Kaleemullah Babar who covered the distance in two hours and fifty-six minutes. The second position was secured by Mr. Zaheer-ud Din who finished his race in three hours. The next day an All-Rabwah Ring tournament was held at 5 p.m. Prizes for both the events were distributed by Malik Saifur Rahman, the Principal of the Jamia Ahmadiyya.

Parents' Day

Recently, Parents Day was observed by the Khuddamul Ahmadiyya of Darur Rahmat Wasti The function was presided over by Mr. Bashir Ahmad Rafiq, ex-Imam of the London Mosque. The main speaker was Mr. Salahud Din of Nigeria who stayed on at Rabwah for a short while after attending the Jalsa Salana of 1980

Mr. Salahud Din addressed the gathering in English language and told the audience of the activities of the Ahmadiyya Jamaat in Nigeria. He particularly talked about the Atfalul Ahmadiyya, Khuddamul Ahmadiyya and Ansarullah. In connection with the bringing up of the children he laid stress on punctuality in offering the prayers, obedience to the parents and the teachers and adherence to the organisation and doing whatever is required of all the members of the Jamaat, be they young or old.

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The chairman—Mr. B. A. Rafiq—in his closing remarks advised the parents to always give a good example to their children. Live Islam he said, and you will make your children good Muslims.

The closing prayer was led by Mr. Salahud Deen, the Guest Speaker.

Blessed Wedding

Our hearty congratulations to HAZRAT IMAM JAMAAT AHMADIYYA and to all the members of the family of the Founder of the Ahmadiyya Jamaat, for the blessed wedding ceremonies that have recently taken place.

SAHIBZADA MIRZA LUQMAN AHMAD, son of Hazrat Imam Jamaat has been married to Sahibzadi Faiza, daughter of Sahibzada Mirza Tahir Ahmad. This wedding took place on the 11th of April while the WALIMA was arranged by Hazur on the 12th of April 1981. Members of the Jamaat and other friends of Huzur had arrived from various parts of the country and the occasion proved to be an occasion of great joy.

The Barat was led by Huzur from

the lawn of his house to that of Sahibzada Mirza Tahir Ahmad where special prayers were offered and some of the poets recited their praverful compositions related to the occasion.

Cold refreshments were served on both sides.

The second wedding was that of Sahibzadi Amatul Haye, daughter of Mian Abdur Rahim Ahmad Sahib, She has been wedded to Dr. Khalid Ahmad Ata, son of Mr. Ghulam Ahmad Ata.

Amatul Haye is the grand daughter of Hazrat Muslih Mauood.

Once again we offer our hearty congratulations to all the relatives of the wedding parties and also to the members of the Jamaat. May God bless these marriages abundantly. Amen.

This wedding took place on the 30th of March the Walima was arranged by MrGhulam Ahmad Ata on the 31st of March 1981. After the Walima, silent prayer was led by Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Vakilut Tabshir.

Jamaat needs CAULDRONS

Hazrat Imam Jamaat Ahmadiyya has asked the members of the Jamaat to donate the Cauldrons for the Daruz-Ziafat (which is responsible for the feeding of the guests—day to day guests as well as the guests on all other occasions, the Annual Conference included).

One Cauldron costs Rs. 2000/- which is almost equivalent of 200 American Dollars.

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BIRLA AWARD

FOR

DR. SALAM

It has been reported by Hindustan Times that when Dr. Abdus Salam was awarded Birla Memorial Award at Bombay, India, he said that though he had won many prizes and many awards had been given to him, this award was of a special value for him, for, it is full of true love and warm sentiments.

While addressing the audience, Dr. Salam started his address with the prayer of Moses that God may enable him to talk better so that the listeneres may understand whatever he has to tell them.

It is interesting to note that the Indian Physics Association had decided to give this award to Dr. Salam a little before he was awarded the Nobel Prize.

The Award was given in the Bhabha auditorium of the Tata Institute of Fundamental Research.

1989

IS THE YEAR OF

Ahmadiyya Centenary Jubilee

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62nd Majlis-i-Mushawarat

OF THE

Universal Ahmadiyya Jamaat

The 62nd Majlis-i-Mushawarat of the universal Ahmadiyya Jamaat was held on the 3rd to 5th of April, 1981. The representatives of the Ahmadiyya Jamaats numbered more than six hundred, some of them from outside Pakistan.

In addition to the Budgets of Sadr Anjuman Ahmadiyya, Tahrik-i-Jadid, Waqf-i-Jadid quite a number of proposals in connection with the working of the Majlis Karpardaz (connected with Bahishti Maqbara) were discussed, suggestions presented to Huzur and decisions taken by him.

The first session of the Majlis started at 4 p.m. and continued till about 6 p.m. Huzur called on Mufti Ahmad Sadiq (a Missionary and the son of the late Hazrat Mufti Mohammad Sadiq of the blessed memory) to recite the Holy Quran.

The inauguration was made by Huzur with silent prayers in which all the delegates joined him with raised hands.

In his opening Address, Huzur said, "This Majlis Mushawarat gains its importance from two aspects. One, this is the first Majlis Mushawarat of the fifteenth Century Hijra and, Two, it falls in the middle of the period starting from the announcement of the Centenary Jubilee to the actual time when the Jubilee will insha Allah take place.

Talking about the Jubilee Huzur said, "As for the Jubilee, some of the things that form the programme for the occasion, are being accomplished and some of them are such that efforts are being made to make arrangements to get them going. It is a huge programme that we have undertaken and it demands great means and quite a long time. We do not possess all the means that we require."

The first part of the programme about which he gave some details is the publication of the translations of the Holy Quran in various languages. "We cannot get this work done by an atheist or by a Christian. It is our own people who must do that. We are preparing young men to enable them gain mastery over the languages. And where necessary we seek help from the scholars who are our friends and whom we can trust (to give the correct translation). This process has been going on for the past seven years. As for the translation in the French language, it was done, in the first place, by French speaking Mauritian Ahmadis but it was not found satisfactory, for, when it was given to a British Company to be printed, they objected to its standard and refused to take the job. The Holy Quran being much higher than even the standard of this Company, it was decided to hand over the work of translation to a scholar (an ex-

Registrar of the International Court of Peace at the Hague). Another French scholar has also joined hands with him. This scholar understands Islam fairly, though for certain reasons he has not yet accepted Islam as his religion. He has written a book to show that every teaching of the Bible is un-scientific while everything that the Holy Quran says is scientific. He has thus arrived at the conclusion that the Holy Quran is definitely a revelation from God the Omniscient.....

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Huzur told the Gathering that the Italian translation of the Holy Quran which had been there since long needed to be revised. The revision is now being done by an Italian scholar. It is hoped that this task of revision of the Italian translation of the Holy Quran will be completed soon.

Huzur remarked that there were difficulties, no doubt, but the Ahmadiyya Jamaat, with the grace of God can overcome all the difficulties. He also told the Gathering that when the phase of the programme will be completed 80 percent people all over the world will get the opportunity to read the Holy Quran in their own tongues.

In connection with publications under the Jubilee scheme, Huzur mentioned the wide publication of the Folders. The topics he said could be easily taken from the Introduction to the study of the Holy Quran. It could be split up into various small brochures. As for the first Folder, Huzur told the Majlis that almost sixteen Missions had published it, Mr. Naseem Mahdi leading the way by bringing to light no less than six Folders i.e One Folder in six different languages. The Folder scheme is really a very useful scheme, for, it will enable the Tourists to read the Ahmadiyya literature in their language wherever they might go. And Tourists as everybody knows go about in hundreds of thousands.

The Folders include the extracts from the writings of the Founder of the Jamaat and his photograph. The photograph Huzur said is to let the people know the kind of man the Founder was, for, there are a number of people who can make a very correct assessment by looking at the photograph. Huzur also stressed the point that the photograph is not meant to be worshipped and he said, "So long as the institution of Khilafat is there—and with the grace of God, it will always be there—the Khalifas will never allow the Jamaat to mislead in this respect."

Next, Huzur talked of the 2nd Conference with its theme as 'Deliverance of Jesus from the Cross'. The first Conference of this kind was held in the United Kingdom in 1978. The next one is to be held in the United States of America in 1982. Huzur said, "The Hall in which this Conference is to be held is the one where Dr. Alexander Dowie had been speaking against Islam. Other Church dignitaries also preached there. But never a Muslim has spoken there to explain or defend Islam. Our Conference will be the first occasion when the message of Islam will be delivered to the world from that Hall. The rent for the Hall for two days is four hundred thousand rupees.

Huzur further said, "The world—be it the people of Russia or the United States—is now paying attention to the teachings of Islam. It is our duty to give this noble religion to them—Islam cleared of all innovations. We have to win the hearts of the people. Though we are weak and very insignificant, but

we are the people to whom this task has been assigned. You should remember that if you will not do it, God will bring forth another people to do this work.

Provincial Amirs host a Dinner for Huzur

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The Amirs of the Provinces of the Punjab had the honour of hosting a Dinner for Hazrat Imam Jamaat Ahmadiyya, on the 26th of March; the venue of the Dinner was the Aiwan-i-Mahmud, Rabwah (Aiwan-i-Mahmud is the Hall built under the auspices of the Khuddamul Ahmadiyya, Central).

Addressing the Gathering, Huzur remarked that whenever God wills to get something done, He gets it done even through the agency of a very humble particle (person). He referred to the Address that had been read out and said, "It makes mention of the tour that had been undertaken by me for almost four months. During this tour I addressed no less than a dozen of Press Conferences and presented the teachings of Islam to the best brains of Europe, Canada and America; it was all through the grace of God. Were I to give you the details of these Press Conferences, they would take very long time. Briefiy, I can say that all the time I was thinking of my humbleness; I am a very insignificant person. But I am full of certainty that God has decided to make Islam supreme in this Age and when God wills to do something, He can get it done through the humblest of men; He does not need to pick the kings and other big men for His task. He manifests His power through ordinary partieles and that goes to show that He is all powerful. On such occasions He picks up a humble person like myself in His two fingers and gets His task accomplished."

Changes in Muslim World

Huzur compared this tour of his with the previous tours and said, "This tour was in many ways very different from the previous tours. One of the ways that it was different was that before the starting of this tour a lot of things had happened in the Muslim world and a lot of misunderstandings had crept into the minds of the people. One such instance was that of 52 hostages held by the Iranians Whereas it was most shameful for the Americans, it made our heads also bow down in shame, for, it was an episode totally against the teaching of the Holy Quran. The Holy Quran tells us to give every protection to the ambassadors (and other diplomats) whereas these diplomats had been made hostages without levying any charges against them. When I was asked about these hostages, I had to explain the teachings of Islam in this respect. In this connection I made reference to two emissaries of Musailima Kazzab. Musailima was not only an adversary of the Holy Prophet sallallaho alaihi wa sallam; he was also a traitor; as everybody knows that even today the punishment for the traitors is the loss of their lives. The Holy Prophet asked these emissaries as to what did they believe in. The reply was "We have axactly the same belief as Musailima has." On hearing this the Holy Prophet said, "Your punishment is death but since you are emissaries, immunity is guaranteed to yon. I had also to answer questions about the war between Iraq and Iran. I told the qustioners that when during the World War II the Christians were fighting the

Christians, it did not mean—nor anyone said it in so many words—that Christianity was fighting against Christianity.

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Mutual Concord

In this Address of his, Huzur laid stress on the mutual concord of the Muslim sects despite all the differences that they have. He said "We love such people most, as love our beloved Holy Prophet Mohammad, sallallaho alaihi wa sallam, who was a Mercy for the whole universe. We should follow his example and become a sort of mercy for everybody. The best way of uniting the whole Muslim Umma is that they should agree on one basic point and that point is that—as the Holy Quran has mentioned it—all of them should take everybody who calls himself a Muslim, a Muslim. It is with this point that the Holy Quran has closed the way to fighting; indeed the Holy Quran says that it is not going to permit the people to fight among themselves. We should keep this in view and live happy and prosperous lives full of mutual concord."

Huzur prayed that God may enable all of us to act upon this teaching of the Holy Quran.

The Address of welcome was presented by Mirza Abdul Haq.

In addition to what has been mentioned before, Huzur, in reply to the Address, said, "The Holy Quran has great beauty and light and when the world will grasp its teachings, it will find that this is the only book that can solve all the problems. I told the people during my three-continent tour how their civilization was corrupt and dirty and it goes on taking the people nearer to their destruction. The world has not only piled up ruinous bombs, it has also piled up problems which it finds very difficult rather impossible—to solve. I told them that the people could not have peace of mind and contentment without solving these problems. The people would continue moving forward and piling up their problems till one day they would find that their problems have become too many and insoluble. That is the time for Islam—it will come forward and help them."

Practicability of Teachings

Talking about the practicability of the teachings of the Holy Quran in other words, teachings of Islam, Huzur remarked that he did not only tell the people what the teachings of Islam are, he told them how they are practicable and then gave examples to prove his case. He told them that the labour strikes because they feel they are not getting enough and they would like their weekly wages to be increased. The strike is just for a few pounds and the Factory or Mill remains closed for quite a few days. The strikers win and the increase is made. Let us say that the wages are increased by 8 pounds. That means that eight pounds will be given to every labourer, be he married or unmarried. How can that solve the problem. Eight pounds for an unmarried person and the same eight pounds for a married person, may be with two children.

Huzur told them: What Islam says is the labour should not go on strike; they should be given their rights. Socialism says: "To each according to his need." But need is not defined by anyone. Islam does not talk of the need, it talks of the rights. Everybody must be given his due rights and the rights have been de-

fined by God Himself.

Moral Corruption

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Huzur told the Gathering that while he was on tour, a programme was shown on the T V. wherein it was mentioned that, in Britian, there were no less than five thousand girls of eight to twelve years who were criminally assaulted every year. In America this number reached one hundred thousand. Of course this number does not include those who are not reported to the police.

This Huzur said is due to the women going about without veil. He made mention of thousands of Ahmadis in America who have come-out of this dirt and are now living very clean lives.

Talking of the illegitimate children Huzur said, "The child is not to be accusd of the sin of his "parents". It is the parents who are guilty and it is they who have to be dealt with.

Huzur referred to another teaching of the Holy Quran viz. not calling oneself pure and pious. Huzur said one should try to be Muttaqi and humility should be his way of life. God Himself would declare as to who is pure and pious, he said.

"The hardest and the most difficult question that I had to answer." Huzur said, "was as to where the Islamic teachings were being practised." Huzur exhorted all the Ahmadis to live Islam and give a practical example of the beauty of the teachings of this noble religion.

The Budgets

The Budget of the Sadr Anjuman Ahmadiyya, Pakistan as proposed by the Majlis Mushawarat and approved by Hazrat Imam Jamaat Ahmadiyya amounts to twelve million and eight hundred thousand rupees.

The Budget of the Tahrik-i Jadid Anjuman Ahmadiyya, Pakistan as proposed by the Majlis Shoora and approved by Hazrat Imam Jamaat Ahmadiyya amounts to fortyfive million rupees.

The Budget of the Waqf-i-Jadid was proposed by the Majlis-i-Shoora to be a little less than one million rupees ; it was approved by Hazrat Imam Jamaat Ahmadiyya.

The detailed procedure is as follows :

The Budgets are prepared by the respective Anjumans. These budgets are published in book forms and presented to all the delegates (or the Jamaats) for their consideration. On the first day of the Majlis Mushawarat, Huzur appoints Committees in consulation with the delegates of the Mushawarat, to go through the budgets and present their recommendations to the Majlis-i-Mushawarat for detailed discussion. After the discussion, the delegates are asked to cast their votes in favour or against the recommendations The final decision comes from Huzur which is announced there and then. If there is any item that has to be deferred, Huzur announces that he will give his decision later on, after studying the situation or consulting some of the experts or the people concerned.

Ordinarily Huzur's decision is announced at the very moment that the votes have been cast.

One thing that needs to be remembered is that :

(1) Huzur may accept the proposal of the majority,
(2) He may accept the proposal of the minority,
(3) He may reject both and give his own decision.

The Real Revolution

Talking to the delegates of the Majlis-i-Mushawarat on the second day, Hazrat Imam Jamaat Ahmadiyya said, "God is showering His grace on the Ahmadiyya Jamaat and therefore the Jamaat is making all round progress. The budget is increasing by leaps and bounds. We should therefore try to keep pace with the grace of God. If we do not make the sacrifices that are required of us in this situation, it will be nothing less than a misfortune for us. We have to show our gratitude to God and we can do so by making sacrifices and being humble. It must be remembered that the revolution that is now taking place is all due to the Will of God.

"The greatest and the only real revolution that the world has witnessed is the one that was brought about by the Holy Prophet Mohammad sallallaho alaihi wa sallam. All other revolutions have been directly opposed to this revolution and they intended to make the revolution brought by the Holy Prophet, unsuccessful But that will never be. The revolution brought by the Holy Prophet will reach its culmination and do the maximum good to the world. The main aim of the Holy Prophet's revolution was that the whole world should be unified and achieve the objective that was destined to be achieved through the creation of Adam."

At the end, Huzur prayed that God may enable all the Ahmadis—and everybody—to do His Will and fulfil the responsibilities assigned to them

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OBITUARY

It is announced with regret that Mr Ibrahim Mayer has breathed his last; he had been suffering from Cardiac Arrest. Mr. Mayer joined the Jamaat in 1960 and since the very first day of his being initiated into the Community he had been a great enthusiast to let the people know how beautiful the religion brought by the Holy Prophet Mohammad, sallallaho alaihi wa sallam is. A brave man in his preaching activity, he was affectionately called 'the lion of the Jamaat in Sabah Malaysia.' In order to enable himself to talk to the people about religion he had made thorough study and the references which were usually required at the time of the discussion were as if on the tips of his fingers. He knew the Holy Quran and the Bible equally well and quoted from these Scriptures at ease.

Brother Mansur Sirban M A. Sahib who has sent this news to Hazrat Imam Jamaat Ahmadiyya, has requested—as we also do—the friends all over the world to pray for the departed soul and for the bereaved family. Friends are also requested to pray for the Sabah Jamaat that God may give them many more people like the departed soul so that they may be able to carry on their work of preaching with still greater vigour. Amen.

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SO SAID

The Founder of the Ahmadiyya Movement

Ever-Creator

The Hadees of the Holy Prophet (Peace be upon him) advises us to leave the complicated and non-beneficial matters out of discussion ; it is not productive to discuss such things :

انی جاعل فی الارض خلیفه (2 : 31)

I am about to place a Vicegerent in the earth

This Verse points to the fact that there were some people already in existence. At another place God says in the Holy Quran :

و الجان خلقنه من قبل من نار اسموم

(15 : 28)

There was a creation called Jaun (Jin) who existed before Adam was created on this planet. There is a Hadees in the book called Bukhari, which says that God has always been Creator and true it is that He has always been Creator and if we do not believe Him to be so, it would be, God forbid, a slur on Him. This, therefore, becomes essential that we must believe that some kind of creation existed before Adam. If we do not believe that, it would mean that we sould be saying that there was a time when God was inactive, doing nothing (i.e. doing no work in respect of His attribute of Creation). Since the Holy Quran teaches that God has always been the possessor of His attributes, the Hadees therefore is very correct. Whenever the Holy Quran mentions the attributes of God it does so with the sense that these attributes are ever active. If there had been no creation before Adam, the attributes of God would not have been mentioned in the Holy Quran, the way we now find them mentioned.

(Malfoozat Vol. VI, p—29)

Salvation is grace

What we deduce from the Holy Quran in respect of salvation is that it is neither based on Fasting, nor on Prayers, Zakat or charity ; it is completely based on the grace of God. And the grace of God is attained to through the Prayers (supplications) That is why we have been taught to pray :

اهدنا الصراط المستقیم (1 : 6)

when the prayer is accepted and it attracts the grace of God then one is enabled to perform good deeds (appropriate deeds).

When the supplications are offered with a sincere heart and with pure intentions they are accepted by God and He makes the deeds deserving of being called good—God provides all the necessary conditions for appropriate deeds

(Malfoozat Vol VI, p—80)

Great men and guidance

There are very few people in the world who like and love the truth ; there is a large number of people who love greatness and grandeur. That is why God makes a lot of great people to be with His chosen ones, so that the common man may be guided through them. The common

man is not very wise and he does not like and love the Truth very much. Such people follow the great men and it is through them that they are rightly guided.

(Malfcozat Vol VI, p—83)

Suspicion and anger

There are two things which drive a man towards madness. One is suspicion and the other is anger—when these things are carried to the extreme. I have heard of a person who was very regular in five daily prayers. His move towards madness started with his suspicion about the "intention" of the prayer. When he would say 'behind this Imam" he would raise his finger to point towards the Imam. As he advanced he was not satisfied with only this much (raising of the finger) (to be sure that that was the Imam behind whom he was praying). He still went farther and thus one day he pushed the Imam with his hand, while saying "behind this Imam".

It is very essential that one should shun suspicion and over-annoyance. With the exception of the very righteous people—all others have a tinge of madness. Whatever capabilities they possess they have a leaning towards the extreme and that is what causes madness.

(Malfoozat Vol VI. p—104)

Degrees of Disbelief

I do not believe that the chastisement of all of them (Disbelievers) can be alike. When the disbelief of all of them is not of one and same type. There are some disbelievers who are living on the mountains (far away from the habitations) where they have not even received the news of the Messengership of the Holy Prophet nor do they know anything about Islam, how then can their disbelief be like that of Abu Jahl. There must be a difference between the punishment of the one who is greatly mischievous and openly belies despite the fact that he knows and understands the truth and the person who is not mischievous. But what the degrees are cannot be fixed by us. We know nothing about them, only God knows. Of course since no injustice can be attributed to God, it must be taken for granted that the grades definitely are there.

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(Malfoozat Vol. VI, p—127)

Polygamy with justice

I would like that the members of my Jamaat should be mostly polygamous and increase the membership by producing large number of children. But this polygamy should be conditioned with better treatment of first wives, as compared with the second ones, so that the first wife does not feel being illtreated. The reason why the first wife dislikes the second wife is that she thinks that she would no more be looked after properly and her rights would not be given to her as was the case before the second marriage. The members of my Jamaat should not be like that. I know the women would not like but I would like to say that they should practise polygamy, the condition being that the first wife must be looked after well and she should be given more of happiness.

(Malfoozat Vol. VI, p—140)

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Devoted to God

You should be very sincerely devoled to God with your body and soul and the spirit. You will then see that He will become your Protector and Helper and He will accomplish your tasks. It is very essential that all the powers—the eyes, the ears, the heart, the head, the hands and the feet—all of them should hold God fast : they should have no differences with one another. Therein lies all the success and all the succour (that comes from God). This is what produces the spiritual heat in the heart and this is what gives impetus to the spiritual life. And this is what makes the faith perfect.

First and foremost one should try to find out one's disease. Unless the disease has been diagnosed, how can the treatment be applied. The most dangerous disease is that one should not feel contented with God. This particular condition is such that man acts under the command of his self full of low passions The Satan overpowers him to such an extent that he is ruled by the evil moves and he is influenced by the evil spirits which are far away from God and therefore a means of destruction. (Malfoozat Vol. VI, p—188)

Splendid patience

Look at the late Maulvi Abdul Latif, the Martyr. How splendid was his patience and steadfastness in sacrificing his life. He was repeatedly warned and threatened that he would have to lose his life and that he could save himself by abandoning his belief But he preferred to give away his life, to abandoning what he knew to be the Truth. Just imagine—and think over it—how God must have been consoling him and giving him word of encouragement, for, he was kicking against everything of this world and accepting death instead. Had he expressed his repentance the Emir would have very greatly honoured him—only God knows how greatly. But he set aside all the worldly honours and decided to die for the Truth. Is it not surprising that till the last moment of his being stoned he was being given the chance to forsake his belief ; he was aware of the fact that he had children and property worth hundred of thousands of rupees ; he had friends. He could visualise all these things at the time of his death but he did not hesitate to die. That was really the time when a breeze of happiness and joy blew on his heart and it made all the worldly things meaningless for him. Had he been killed all of a sudden and he had not been given the chance to express his denial of his belief, it would have been a different thing altogether. Even a woman can be killed like that. As for him, he was given the opportunity to forsake his belief but he did not avail of it. This kind of act actually demands very great faith. The friends of God have a special trait and that is that they like to give away their life. This is what he (the late Maulvi Abdul-Latif) did.

(Malfoozat Vol. VI, p-196)

Shed away cowardice

The members of my Jamaat should take note of the fact that unless they shed away cowardice and bear every hardship in the way of God with patience and steadfastness, they cannot be counted as the *saliheen* (the righteous people). You have now joined the Dispensation established by God and therefore

you are bound to be troubled and tortured; you will have to listen to the abuses being hurled on you. You will be made an outcaste. Whatever the opponents can do to put you to hardships, they will certainly do it. They will not lose any opportunity that they can possibly have to put you to hardships. But if you do not make these troubles and the trouble makers as your God rather you take Allah to be your God, then you should be ever prepared for these things and try to come upto the mark in all the trials. You should ask God to enable you to act as you are expected to. If you do that I can assure you that you will be counted among the *saliheen* (the righteous) and you will have the great blessing of the Communion of God; you will have overcome all the difficulties and thereby entered the House of Peace.

(Malfoozat Vol. VI, p-255)

Strengthen your Faith

It is very essential that Faith should be strengthened. Actions without faith are no better than a dead person. He who has Faith will have God realisation that will make him ascend to the heavens. Without this, one can neither have blessings nor happiness. When a man does something after having seen God his action is far better than having done it without seeing God. Every kind of weakness of action and weakness of Taqwa is rooted in the weakness of God realisation. When a man fully understands an insect (that it can harm him) he fears it. Then how it can be that he should know God and be not afraid of it

In short God relisation (Ma'rifat) is very essential.

(Malfoozat Vol. VI, p-74)

The Fabricators

The fabricator gets tired and he is exposed to the people or he is stricken by humiliation, for, how can one continue fabricating day by day. There is nothing more brittle than fabrication; so much so that even the glass is less brittle. Since the word of the fabricator has no power of attraction, its stinking smell spoils the surrounding very quickly.

(Malfoozat Vol. VI, p 116)

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Prophecies Galore

If somebody leaving his worldly affairs aside comes to me and stays with me (for sometime) he would see a river of prophecies flowing; a prophecy concerning the pen was fulfilled yesterday.

No religion can exist and advance without having a spiritual aspect and piety. The Holy Quran has told us the kind of this world was before the advent of the Holy Prophet, sallallaho alaihi wa sallam,

يأكلون كما يأكل الانعام (47 : 13)

The people used to eat as the animals eat.

But when they accepted Islam.

يبيتون لربهم سجدا و قياما (25 : 65)

They spend their nights prostrating and in standing posture for their Lord.

Unless a man has elixer from the heavens, his heart cannot remain good. The man steps forward but he goes backward. The religion can work only if a man has sanctified qualities and a good nature. Without this no religion can make progress and if it does make progress, it does not stay long.

(Malfoozat Vol. VI, p-141)

Live for God's sake

There is notbing better to be proud of than to live one's life for God's sake. Those who create a relationship with Him are dealt with on equality basis. Sometimes He does what they say and some times He makes them do what He says. On the one hand He says :

ادعونی استجب لکم (40 : 61)

Pray to Me and I will accept your prayer.

and on the other hand He says :

ولنبلونکم بشی من الخوف (2 : 156)

We will try you with something that may cause you to fear.

That shows that every occasion is not for supplication. At the time of نبلونکم (We will try you) one has to say

انا للہ و انا الیہ راجعون (2 : 157)

Verily we are for Allah and verily we have to return to Him.

There are the occasions when patience and resignation have to be displayed. People are misled on such occasions. They ask why the prayer has not been accepted. They think as if God is in their hand ; they can make Him do whatever they like. Imam Hussain, alahissiam had to pass through a trial. Do you think that he had not prayed at that time. The Holy Prophet sallallaho alaihi wa sallam lost a number of his children ; do you think he did not pray for them.

The fact is that these are the occasions for patience and resignation to the will of God.

(Malfoozat Vol. VI, p-156)

Contentment of heart

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الا بذکر اللہ تطمئن القلوب (13 : 29)

Ordinarily it means that the remembrance of God is the source of contentment of the hearts but its deeper meaning and the philosophy of it is that when somebody remembers God with all the sincerity at his command and with perfect loyalty, and all the times he has the feeling that he is face to face with God, then there is factual awe of the grandeur of God and this awe restrains him from the undesirable and unlawful things. That also makes him advance in the realm of Taqwa and purity so much so that the Angels begin to descend on him and they give him the good news and the door of revelation is also opened for him. That is the time when it is as if he sees God and witnesses His powers which ordinarily can be said to be far beyond the comprehension of man. That also is the time when no sorrow and worry can over-whelm his heart ; he, all the time, feels happy, brilliant and bright. That is why at another place it is said :

لا خوف علیہم ولا ہم یحزنون (2 : 11)

There will be no fear for them nor they will grieve.

Even if there is any worry for them, God arrangss through His revelation that it be removed, or He grants them patience in a very usual manner.

(Malfoozat Vol. VIII p-1)

Living with God

If man had to live without God

there is no doubt about it, that it would have been very difficult. But the fact is that He is taking care of and giving protection to every particle that is there. Why should then a man worry and be sad? God's works are wonderful and His control over everything is astonishingely great. Having believed in an all powerful God, a believer does not have any worries at all. He does whatever he likes and whatever he does becomes blessed for him. It's faith that really distinguishes a believer from a non-believer. So far as an atheist is concerned his life is good only upto the time that he has not faced hardships and trials; as soon as he finds himself even in the slightest difficulty, he is totally confused and the hardships become unbearable for him. He has no hope in God and the means on which he relies, give him a very great disappointment. At times when this type of people have to confront something which is against their will, they commit suicide. In the European countries where there are a large number of atheists, the rate of suicide is higher than any other country of the world. Why is it so? It is because they have no patience to bear the hardships; their hearts are weak. On the other hand, so far as a believer is concerned, his heart is very strong, for, he puts his trust in God; if he has to pass through hardships, he instead of being discouraged, moves forward and his faith becomes stronger than ever before. And the fact is that one tastes the real enjoyment of faith only in difficult times. When one is in perfect health and has no financial worries nor he has any danger of losing his life, and is living in comfort, then the believer and the non-believer are alike. But they are tried during the trials and tribulations, sickness and hardships and then and then alone it is proved as to who is for God and who is not. Who has a sincere faith in Him and who is bent on complaints and annoyance with God.

(Malfoozat Vol. VIII, p-43)

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Friends of God

There are some people who in their ignorance and in haste, say that they are not trying to become Wali (the friend of God). As for me I think that this type of people have reached the stage of disbelief. God calls every body His Wali (friend) and He really wants everybody to become Wali, that is why He has guided the people to pray in the words:

اهدنا الصراط المستقيم (1 : 6)

He wishes that all of you should become like the people of the group on whom He has showered His Bounties He who says that he cannot be like that, actually accuses God of niggardliness—and that doubtlessly is an expression of Kufr. The highest status of the Holy Prophet, sallallaho alaihi wa sallam, was that of being the Beloved of God, but God wishes everybody to move towards that end and He has guided them as to how they should do it. He says to the Holy Prophet:

قل ان كنتم تحبون الله فاتبعونى يحببكم الله (3 : 32)

that is, you should tell the people: if you wish to become the beloved of God, you should follow me and then God will make you His beloved. You should think over it; perfect obedience to the Holy Prophet, sallallaho alaihi wa sallam, makes a person the Beloved of God. What

else do the people want? But the fact is that they have not recognised God

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وما قدروا الله حق قدره (6 : 92)

(and they have not recognised God as He deserves to be recognised).

(Malfoozat Vol. VIII, p-65)

Pleasure of God

The gist of all what I have said is that it should be a duty of ours that we always seek after the pleasure of God and that should be our aim and our target All our efforts—and the whole of our struggle—should be directed towards the attainment of His pleasure, even though it entails a lot of hardships and great difficulties. This pleasure of God is better and far superior than the whole world and all the enjoyments that it can afford.

(Malfoozat Vol. VIII, p-83)

No personal enmity

The truth is that to perform the duties that we owe to our fellow-beings is the most difficult thing, for, it is something that we are bound to confront all the time and this trial has to be faced every moment. One has to be very careful about this matter. My belief (way of thinking) is that even the enemy should not be treated very harshly. There are some people who would like to see the enemy ruined, and they do every thing they can to achieve this objective. While doing so they loose sight of the distinction of lawful and unlawful. In order to give him a bad name (to scandalise him) they accuse him falsely, tell lies against him and backbite him—and they also incite others to oppose him. Just imagine, a minor enmity carries a man so far and when these evils will produce more evil, how far the man will have gone (in this bad attitude of his). I tell you the truth, you should not take anybody as your personal enemy. You should abandon your habit of acrimony If God is with you—and you are for God—He will turn your enemies also into your servants. But if you have cut yourself off from God and have no friendly relations with Him, who will be your greater enemy than God. Man can protect himself against the enmity of his fellow beings but when God becomes someone's enemy, the whole world cannot avail him anything, even though it be his friend. That is why your attitude should be that of the prophets, peace be on them. The wish of God is that there should be no personal enemies.

You should remember it well that one can get honour and blessing only if he has no personal enmity for anyone. Of course so far as the honour of God and His Messenger, peace be upon him, is concerned, it is a different matter. That is, he who does not honour God and His Messengers, should be considered by you as your enemy. Of course that does not mean that you should tell lies against him and make plans to put him to hardships. No, it does not mean that. Rather what it means is that you should get away from him —and leave him to God. If possible you should pray for him that God may change him for the better. You should not be the first to start a quarrel with him.

These things are very important for the purification of one's Self.

(Malfoozat Vol. VIII, p-104)

Children—Wealth or Character

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Some people are of the opinion that they should leave some wealth behind, for their children. I always wonder that they think of leaving the wealth for their children but they do not think of making their children of good character rather than of bad character. They never think of it and they never care to take any step in this direction. At times, this type of people amass wealth for their children and do not think of making them better people; the result is that in their very life time they have cause to complain against them and their evil deeds put them into difficulties. The wealth that they had, who knows with what evil scheming, is used for drinking and doing evil deeds. Such children inherit mischief and vandalism (that is, it is these things that are left behind after the parents have passed away from this world). The trial of the children is a great trial. If they are good, of course, there is nothing to worry about. God Himself says:

و هو یتولی الصالحین (7:197)

i.e., God Himself becomes the supporter of the good people. If the children are of bad character, you may leave hundreds of thousands of rupees for them, they will squander it in evil pursuits and become penniless and involve themselves in hardships—hardships which are a must for them. He who coordinates his wish with the wish of God is always satisfied, for, his children are good and this satisfaction can be achieved through struggling for it and prayers for the children. Anybody who does that, is supported by God. Of course if the children are bad, let them go to Hell; one should not worry for them.

Hazrat Dauood (David), peace be on him, is reputed to have said: I was a small child, then, grew up to be a young man and now I am an old person. I have never seen a Muttaqi (he who fears God) with straitened financial circumstances, nor his children had ever to go about begging. God looks after (the children of Muttaqi) for many generations.

(Malfoozat Vol. VIII, p. 108)

Piety of Fathers

You should act in a way that it can be an example and a model for your children. But you can do so only if, first and foremost, you reform yourself. If you become a Muttaqi and a righteous person of the highest grade and you win the pleasure of God, then it can be said with certainty that God will deal with your children kindly. The Holy Quran narrates the incident of Khizr and Moses, peace be on him; the two of them built a wall for the orphans. There, God says

و کان ابوهما صالحاً (18:83)

i.e., their father (the father of the children) was righteous. He does not say what kind of those children were. You should therefore achieve this objective. You should always wish righteousness for your children. If they go out of the pail of righteousness and honesty, what is it that you can do?

(Malfoozat Vol. VIII, p-110)

Translated by Naseem Saifi